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M. E. STEARNS

College News

Vol. 9. No. 11. WELLESLEY, MASS., WEDNESDAY, JANUARY 12, 1910 Price 5 Cents

THE ROCHESTER CONVENTION.

The Rochester Convention—what was it? It was the Sixth International Convention of the Student Volunteer movement—a gathering of 3,624 people coming from twenty-nine different countries. Of the total number 2,628 were students and of these about two-thirds were men. The purpose, as stated in the convention handbook, was (1) to bring together at Rochester representative delegations of students and professors from all important institutions of higher learning in Canada and the United States, and leaders of the missionary enterprise both at home and abroad, for helpful association and conference: (2) to consider unitedly the leading problems of the world's evangelization: (3) to gain inspiration and a vision of the missionary possibilities of the church: (4) to pray and earnestly resolve to enter with greater consecration upon the work of extending the kingdom of Christ among the non-Christian nations.

The convention lasted five days, from December 29 through January 2. Rochester is particularly suited for such a meeting, having a convention hall which contains an auditorium large enough for all the delegates. It has also rooms which were used for an exhibit of missionary literature, for the registration bureau, and for the convention post-office as well. All who attended the convention were impressed by the amount of detailed work involved. The task of assigning delegates to the homes where they were to be entertained, the details of registration and the post-office, the admission by ticket, the seating of the crowds at each meeting—all gave proof of the thoughtful, efficient work done by the business managers. Too much cannot be said of the hospitality of the people of Rochester in welcoming to their homes at this holiday season such a large number of strangers. The Wellesley delegates, however, were not allowed to feel like strangers since they were entertained at the homes of Wellesley Alumnæ. The Rochester Wellesley Club gave them a luncheon at which about sixty-one Wellesley Alumnæ and undergraduates were present.

That all the delegates were vitally interested in the convention meetings became more and more apparent in the atmosphere not only in the hall but throughout the whole city. We had only to look at the mass of people waiting outside the doors before each meeting, or, from Wellesley's part of the Massachusetts section in the gallery, to look about at the great auditorium with every seat filled, and then to hear of the five hundred in attendance upon overflow meetings, to gain the inspiration that comes from numbers. When we realized that they were large numbers of intelligent, wide-awake thinkers and workers, the inspiration was still greater.

The meetings were characterized by great vigor and the same smoothness and precision of detail so noticeable in the business management. Mr. John R. Mott presided at all the meetings.

In the morning sessions, from 9.30 to 12 o'clock, the large questions of Christian and missionary activity were presented. From the names and subjects of a few of the speakers some idea of the character of the meetings can be gained. George Sherwood Eddy discussed the question, "Is Our Christianity Worth Propagating?" Robert P. Wilder of England, spoke on the British Student Volunteer Union; J. Douglas Adam of East Orange on "The Natural History of the Missionary Consciousness in the Individual Life;" Dr. Julius Richter of Germany on "The Decisive Hour;" Dr. J. P. Jones of India on "The Need of Missionary Statesmanship;" Mr. E. A. Marley on "Money-power in Relation to the Kingdom;" Bishop Hendricks, president of the Federation of Churches, on "The Need of a Strong Home Base;" Bishop Lloyd of Virginia on "Intercessory Prayer," and John R. Mott on "The Relation of the Student to the Non-Christian World," giving a report of the Student Volunteer movement for the last four years.

In the afternoon, from 2.30 to 5 o'clock, were held sectional conferences for more specific discussion. Thursday afternoon was devoted to conferences on the different countries, and Friday afternoon to denominational conferences. On Saturday the classification was according to the character of the school or college from which the delegates had come,—as large colleges, small colleges, medical schools, theological schools, normal schools, etc. The last conferences on Sunday afternoon were for men student delegates, women student delegates and for delegates and other people of Rochester.

The evening sessions, from 7.30 to 9 o'clock, were devoted especially to presentations of the needs and problems of the various countries. Ambassador James Bryce spoke on "The Critical Situation of the Present Day;" George Sherwood Eddy on "The Challenge of India;" Arthur J. Brown on "Changing Conditions in the Far East;" Bishop Hartzell on "Africa;" Mr. Robert Speer on "The Claims of Latin America Upon the United States and Canada," and Dr. Samuel Zurmer on "The Impending Conflict in Western Asia."

As the convention dealt somewhat with definite facts, so certain facts dealing with the convention are interesting. Yet after all the power of such a gathering lies in the general impression made. What was it that held these thousands of students with ever deepening enthusiasm—what is it that remains in their minds now that it is over? It is the inspiration that comes when men and women meet all with the same great purpose—a purpose dealing with the vital things of life; the lack of denominational barriers when Christians are united in the consideration of great questions; the realization that missionary work at home and in foreign countries is all one; and above all the new outlook gained from hearing men of power and authority discuss in a dignified, sane, and statesmanlike way the difficulties and possibilities of these vital questions of the individual and of the world—this, in part, was the contribution of the Rochester Convention.

PROF. FRANCKE'S LECTURE.

On Friday evening, January 7, Prof. Kuno Francke, head of the German department at Harvard, lectured in the Faculty Parlor on "German Literature and Mysticism of the Fourteenth Century." "The ideal of the fourteenth century mystics," began Professor Francke, "is a development of man so high that through it he and the divine may become one." The leader of the fourteenth century mystics was Eckhard. He teaches that all nature is full of God, that all things are God. In the Trinity, the divine comes to a consciousness of itself. But, although all things are God, they are contaminated through the material. Man alone has the power of getting away from this contamination. He can become conscious of the divine within himself, and it must be the purpose of his whole being to become one with the uncreated spirit of God. The soul, in itself, is to be annihilated, but God draws it back into himself as the sun does the colors of the sunrise. A man who thinks that the purpose of his being is union with the divine, lives a life far above the lives lived by the masses of human kind. He is near the ideal of doing good for the sake of good, without any thought of reward or punishment. All virtues are so natural to his soul that they shine forth without any intention on his part; they shine because they cannot help shining. Eckhard, the man who taught these things, was a doctor of theology. It is but natural that he was attacked by his colleagues, who saw in him an enemy of the churches. Although Eckhard resents their attacks and insists that he is not opposed to the church, we, of a later day, see that his ideas were incompatible with the hierarchy of the priesthood, that it was not in accord with the teachings of the church but was the forerunner of modern pantheism.

The second great mysticist of the fourteenth century is Heinrich Seuse. His most striking characteristic he shares with all the Romantikers, a strange compositiveness of nature, which might, at first sight, seem paradoxical; a power to see visions on the one hand; a clear, keen insight into the affairs of everyday life on the other. The explanation of this paradox rests on the inner relation of symbolism and naturalism. These really are fundamentally related. All art must come from the soul: the man who imitates nature is not really different from the symbolist, who feels his creations grow out of his own soul. The naturalist does not merely imitate nature, he draws his inspiration from the original sources from which nature herself comes. The great poets of the world, Dante, Shakespeare, and Goethe have in them continually a union of both symbolism and naturalism. In the lesser poets, so also in Seuse, the two moods alternate. The prayers in which he pours out his whole soul before the pure mother of Christ are full of a most wonderful love, full of sublime elevation of thought. On the other hand, with an almost revolting realism he describes the horrible realities which were, perhaps,

(Continued on Page 2)

College News.

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All subscriptions should be sent to Miss Alice R. Porter.

All advertising correspondence should be addressed to Miss B. M. Beckford, Wellesley.

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BUSINESS MANAGER, Elizabeth Nofsinger, 1910
SUBSCRIPTION EDITOR, Alice R. Porter, 1910
ASSISTANTS,
Ridie Guion, 1911 Frances Gray, 1912

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EDITORIAL.

It is not so much that December quiz paper that comes floating back these January days to take the edge off your fine holiday mood—it is not that semi-final paper which rounded up your four or six weeks' reading, and whose folded yellow surface flaunts an acid and well deserved criticism;—no, it is the shadow of mid-years itself already upon us. Already the "sharks" are convinced they will be sent home, and still the procrastinators eat, drink and are merry—and toil not—yet. As if the fray would not be prolonged enough, we must trumpet it abroad now, instead of saving breath for the actual onslaught.

There is more than uselessness in the attitude of many towards mid-years; there is often a most pernicious result, not perhaps to themselves, but to those sensitive ones of us who have never become inured to the examination process or to those who are meeting Wellesley mid-years for the first time. Above the latter, the Freshmen, we stretch protecting arms and shake wrathy fists at the rest of the College. Last year, to cite the recent instance, the careless exaggeration of the upper-class girl who described with harrowing details all the mid-year tragedies of which she could think, and added a few fictitious ones for effect, filled the mind of many a Freshman with a useless dread and worry which might have effectively given room to a bit more Math. To point out the exaggeration to the Freshman mind is rather useless,—one naturally feels a little queer upon hearing such a legend as that Miss So-and-So flunked twenty Freshmen out of twenty-three last year,—especially if one's instructor chances to be Miss So-and-So. The best that can be done is to appeal, as we now appeal, to the Sophomore and the upper-class girl to apply local color a little less freely to so vital a subject as mid-years.

And the Freshman! Remarks lugubriously that people do flunk and people do go home. There is usually but one reason: the present generation is not so stupid nor the uphill way through Wellesley so steep but that application backed by conscience will boost you through. If you are a toiler, toil on, and think as little of mid-years as possible. If you are one of the foolish virgins who dance away the hours up to the eleventh, then hide your head for shame that your fate will worry a toiler of next year into thinking she would share your plight. If you aren't too foolish, start now and work. Don't wait for last nights and bandaged heads, parrot-like remembering and vicious tempers; take the impetus from the feeble little fizzles which blotted your before-Christmas record, and work!

The NEWS sincerely regrets being unable, from mere lack of space and number of contributions, to print all articles on the society question which have been submitted for publication in the Free Press column. Selection from among these articles has been made with a view of presenting the greatest number of points possible, and in many cases where opinions are duplicated and reduplicated, but one article has been printed. The attention of Free Press contributors, however, is again called to the fact that all Free Presses must be signed. If it is desirable that the name signed should not be published, it should be enclosed in parenthesis.

The NEWS, which often grows cynical on the subject of voluntary contribution to itself and to everything else, has been much encouraged by the deluge of Free Presses which has attended the society movement. It shows that individuals have opinions and respect them as their own opinions, that they feel a community responsibility, and that they occasionally do more than talk. It is to be regretted that all these articles could not have been published, but the NEWS is equally sincere in its thanks to those whose names have not appeared in our Free Press Column as to those whose articles we have printed.

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PROF. FRANCKE'S LECTURE.

the condition of his more ethereal moods. He tells of a garment lined with nails, which he was wont to wear in order to chastise himself, and of his feelings when he pressed it closer and closer until he fairly writhed in agony. His description of heaven is like an altar picture of one of the old masters of Cologne; his description of hell is full of blood-curdling realism. Like many Romantikers, he seems to take a morbid pleasure in the description of the horrible. His experience is not, however, limited to the sublime and the horrible, for he is very much alive and highly sensitive to all kinds of impressions. The vividness with which he tells how he brought back to the paths of virtue a sister who had fled from her convent, how he met a murderous robber on the Rhine, and many other events can hardly be surpassed.

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COLLEGE CALENDAR.

Wednesday, January 12, at 7.30, P.M., in Billings Hall, a lecture by Professor James T. Hatfield of Northwestern University, at the invitation of the German Department.

Saturday, January 15, in the evening, a masquerade at the Barn.

Sunday, January 16, at 11, A.M., service in the Houghton Memorial Chapel. Sermon by the Reverend R. Grant Persons of Newton, Massachusetts.

Evening, at 7, an address by Mr. Robert A. Woods at the invitation of the Wellesley Chapter of the College Settlements Association.

Monday evening, at 7.30, in College Hall Chapel, the Flonzaley Quartet, the second of the series of three artist recitals.

COLLEGE NOTES.

Miss Sherwood and Miss Shackford sailed on January 6 from Naples on the Canopic, of the White Star line, and they are due in Boston February 7.

Miss Hill's friends at College will be interested in the following resolution of the Copley Society:

RESOLVED: That the thanks of the Copley Society are due to Miss Lucille E. Hill and the members of the Class of 1909 of Wellesley College for the great pleasure afforded to the members of the society in witnessing the performance of the beautiful Dance Drama at Wellesley, in June, 1909.

On Monday, December thirteenth, a party of twenty-six Wellesley girls visited the Boston docks, the Mariners' Church, the North Bennet Street Industrial School, the Royal Chinese Restaurant, and the Immigration Bureau, under the direction of Mr. and Mrs. Merrill.

Miss Edith E. Torrey of the Music Department, entertained her Wellesley College and Boston pupils with a song recital at her residence, 164 Huntington avenue, on Saturday, December 11. Classic songs by Bach, Franz, Brahms and Schumann, and modern songs by Duparc, Holbrooke, Fauré, Debussy, Atherton, Hadley and Salter were included in the program—at the conclusion of which refreshments were served.

On Saturday afternoon, January 8, a business meeting of the Woman's Equal Suffrage League was held for the consideration of a remodelled constitution and plans for active work. Miss Pope presided with Miss Leah Bleazby as secretary. Miss Perry, the head of the Constitution Committee, read the proposed constitution. About thirty people were present.

At the Sunday-morning service, January 9, Bishop Lawrence accepted, in the name of the trustees, the Phillips Brooks memorial window presented by the Class of '89, of which Bishop Brooks was an honorary member. Bishop Lawrence delivered a simple and most eloquent address on the man whose intimate friend he had been, touching on the many tributes that had honored Bishop Brooks' memory in these sixteen years that have elapsed since his death, giving a brief sketch of his life, and ending with an appreciation of the man and his ideals.

READINGS BY MISS WENTWORTH.

Miss Marion Craig-Wentworth is to give the following readings on Monday afternoons, at three o'clock, in Steinert Hall:

January 17, "Pelléas and Melisande," by Maurice Maeterlinck.

January 24, "The Melting Pot," by Israel Zangwill.

January 31, "The Master Builder," by Henrik Ibsen.

February 7, "The Flower Shop," (by request) by Marion Craig-Wentworth.

February, 14, "Strife," by John Galsworthy.

Single tickets are from $1.50 to 50 cents, and tickets for the course $6.00 and $4.00.

MUSIC NOTES.

WELLESLEY COLLEGE — THE MEMORIAL CHAPEL

SERVICE LIST.

Sunday evening, January 9, 1910.

SERVICE PRELUDE.
PROCESSIONAL 198.
INVOCATION.
HYMN 187.
SERVICE ANTHEM: "There Were Shepherds".....Foster
PSALM 85. (Gloria Patri.)
SCRIPTURE LESSON.
ADDRESS: "General Impressions of the Rochester Student Volunteer Convention".....Dean Pendleton
ORGAN: Offertoire in D flat.....Salome
ADDRESSES: Three Aspects of the Convention

I. "Is Christianity worth Propagating?
LAURA BAUSMAN, 1911

II. "Does the Non-Christian World Need Christ?"
DOROTHY MILLS, 1911

III. "The Evangelization of the World and the Individual Life," GRACE A. KILBORNE, 1910

PRAYERS (with choral responses).
RECESSIONAL 691.

THE WELLESLEY COLLEGE CHOIR.
Professor Macdougall, ORGANIST.

STUDENT GOVERNMENT.

The various committees of the Student Government Association have been discussing the advisability of a Freshman member for the Executive Board; and it has been decided to present to the Association an amendment to the constitution providing for such a representative. The reports at the Ithaca conference showed that many of the colleges have one or more Freshmen on their executive councils; but the Board at Wellesley has usually consisted of three seniors, three juniors, and one sophomore—there has never been a member from the Freshman class. Indeed, our Advisory Committee is the only Student Government Board having Freshmen members The proposed amendment will be posted in a few days and will be opened for discussion two weeks later. Before it can be voted upon in the March meeting, various points—such as the value of such representation to the Board and to the Freshman class, and the possible disadvantage of having an even number on a judicial board—should be carefully considered. Moreover, the question of the election or the appointment of such a member, should there be one, must come up; if elected, the time must be settled. This is a very important question, and it is expected that every member of the Association will vote on the amendment.

ISADORE DOUGLAS,
President of Student Government.

PRIZE REVIEW OFFER.

For the three best critical reviews of "The Southerner," being the Autobiography of Nicholas Worth, submitted by a college student or recent graduate, Doubleday, Page & Co., publishers, of New York, offer the following prizes:

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(1.) The manuscript to be submitted not later than February 15th, 1910.

(2.) The review to be written by a college student—undergraduate, or graduate of not more than five years' standing.

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FREE PRESS.

I.

As Alumnæ, who are still interested in our college, we wish to state that many of Wellesley's graduates are quite unwilling to share the position taken so freely in their behalf by numerous FREE PRESS writers, both inside the college and out. We admit, certainly, that the society Alumnæ (if not the entire Alumnæ body, as Miss Rothery suggests), should be consulted before final steps are taken towards the abolition of societies. But all plans for reorganization can surely be more effectively coped with by students on the spot than by Alumnæ at a distance. And while, no doubt, many graduates share Miss Rothery's conviction that since they have done a great deal for their society, the society ought to keep on yielding them the customary return on their investment, nevertheless others—I believe, many others—feel that what they have done directly for their society has been done indirectly for the college, so that if the college is to gain by the abolition of the society, they say, "Let it be abolished."

We think, therefore, that it should be for the student body to deal with plans for reorganization. And yet perhaps a suggestion from afar may be permitted. After reading Fraülein Müller's article in the last NEWS, a method occurred to us whereby the benefits of society life should be shared by the entire college, while each society should be, at the same time, kept intact. The outline of this plan is as follows:

1. Society memberships shall consist only of those Seniors who have reached diploma grade. They shall be chosen at the end of their Junior year.

2. Each society shall consist of about one-sixth of the Senior Class, or of a certain fixed proportion of the class. Each member of the class will thus have some society open to her.

3. Each society shall keep its house, officers and organization much as they are at present.

4. The continuation of the society houses as such, and of the wearing of pins, would insure to every society Alumna up to the date of this change, and to every girl who graduates after it, a personal welcome on her return to the college.

5. The present social opportunities given by the societies to the college, such as open houses, informal meetings and parties—shall be continued, and even increased by the extension of these hospitalities to members of all the classes.

6. The separate program meetings and formal functions of each society shall give place to not more than two important productions each year, on which the energies of all six societies shall be concentrated. One of these might be an indoor masque, studio reception, or operetta, during the winter, while the other, at Commencement time, might be an out-of-door play (sometimes Greek, sometimes Shakespearian, or modern), which should be the single result of the energies usually scattered between the Senior play and the various society plays.

This plan seems to us to give equal social opportunity to every girl who attains Senior rank, since every member of the Senior Class has the chance of belonging to a society if she cares to, and every under-class girl, until she becomes eligible for these privileges, has a chance to enjoy Senior hospitality. At the same time the Students' Building would supplement the society houses, more particularly as a rendezvous for under-class girls, and would offer a much-needed meeting place for the entire student body. The work of the societies would therefore be co-operation in producing two really fine plays or entertainments, combined with an easy and absolutely informal hospitality. The time formerly frittered away on program meetings and the discussion and acquisition of new members could be profitably devoted to more strictly academic pursuits.

The allotment of Seniors to societies involves, we admit, a difficulty. This is a problem which, in effect, can only be met by those on the spot. A method, however, which might obviate some of the difficulties, has suggested itself to us, and tentatively, therefore, we advance it. Suppose that every girl, in the spring of her Junior year, draws a number for choice of societies, exactly as she does for choice of rooms. Then groups of friends could apply for the same society just as they would apply for the same dormitory: or, on the other hand, any girl could apply independently for any society. If the society you want has already its legal quota, you have to take another, or else wait for a vacancy in the chosen one. Each membership should be limited, perhaps according to the size of the house, to a certain proportion of the Senior Class. The Junior Class, by our plan, would be excluded from society membership, because otherwise the houses would be overcrowded. But any of the houses could accommodate one-sixth of the Seniors.

In suggesting this plan, we are not merely seeking some use for the society houses. That, in itself, is not at all the question now. We are trying to find some way, democratic, beneficial to the college, in which the good in societies may be kept. For, while we heartily agree with the criticism of societies as they are now—arbitrarily exclusive, snobbish and useless—we believe that under other conditions they have possibilities. If they could be organized on an absolutely democratic basis—that is, if everyone who wanted to could belong to them—and if they did not, as they now do, demand for their "work" or the maintenance of their social station, energies which ought to be devoted to other things, they might, as places for unpremeditated amusement, serve a real purpose.

DOROTHY HAZARD, 1908.
RUTH HANFORD, 1909.

II.

No one who realizes the complexity of the society problem feels confident, I suppose, that a satisfactory solution has yet been discovered, though one who has observed the effectiveness with which the student body can deal with the problems it handles will hardly doubt that some reasonable adjustment can be made if the mind of the college is applied to the task with sufficient earnestness. But there is one measure that seems to me not to be the solution. The rise of a considerable body of leading students staying outside the societies on principle might ameliorate some conditions, but most of the evils incident to societies—and everyone admits that there are such—would be rendered, I believe, both greater on the whole and more difficult to eradicate.

In favor of such a procedure it is said that those students who are keenly aware of the evils of societies can accomplish nothing against them from within. But both the experience of some colleges where the evils are vastly greater, and still more our own history shows that this judgment is not fair to the societies. In the organization of the societies, as effected about twenty years ago, they were supposed to have been rendered open to applicants. The essential precautions, however, were overlooked. Invitations were issued, and uninvited aspirants, having no reason to think that their applications would be granted, seldom applied. Moreover, there was nothing to hinder any member from voting for or against a candidate from personal like or dislike, and when in a short time the number of adverse votes necessary to reject was made very small, the present situation developed speedily and inevitably. As the attendant evils began to show themselves, the societies struggled heroically against them, and a comparison with some other colleges will show how vast a debt we owe to those efforts. Yet one could not but see, ten years ago, that the evils were tending in the long run to rise higher, and that the reforms were slighter. Five or six years ago, however, events suddenly took a new turn; since that time each gain has been greater, each loss less. The cause is not far to seek; the improvement is directly due to the grasp of college problems that has come with experience in

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Student Government. The bettering of affairs has come chiefly from within the societies, and of course the credit belongs primarily to those members who have been most sensible of the evils. The assertion that such members can accomplish nothing is refuted by the fact that they have accomplished so much.

It is indeed the very thoroughness of this work that leads some to despair of societies altogether. On the whole the society girl is gracious in hospitality, considerate of her neighbors, ready to fraternize with members of other societies or of no society, public-spirited, aware that the claims of her society should yield to the common weal. She wins the unstinted admiration of every observer who appreciates how strong the temptation must be to exclusiveness and indifference. Thoughtful critics, within the societies or without, protest not against her, but against the system. For the control of avoidable evils has been carried so far and the problem has been reduced so nearly to its lowest terms, as to create a growing conviction that, given societies as now constituted, no reform of details can go to the root of the matter. In a small college of comparatively homogeneous membership, societies may include almost every student, and hence do not imply an organized right on the part of a minority to divide the college into the few who dispense favors and the many who receive them; in a great university, where there is little intimate union of all students in common purposes, there is no deep sense of a community life to which societies could be alien. But in Wellesley the general tone of what we may call our civic life has for several years been growing healthier; and the more clearly it becomes aware of its own normal needs, the more vividly it feels that societies on the present basis are foreign to its genius.

This conviction leads to a second argument for staying outside. "Societies are all wrong," it is said, "therefore let those who see the wrong at least clear their own skirts of the evil." All honor to the generous spirit that is unwilling to enjoy exclusive privilege. But the only way to escape responsibility for an evil is to do one's best to lessen it. I have tried to point out that the evils can be and are lessened by opposing them from within; my own college experience convinces me that they cannot as a rule be greatly lessened from without. I was myself an "independent" on principle, like many of my classmates; but I think we made a mistake. The societies were bad; the college political situation was worse—though the latter was mitigated by the fact that it really mattered little who held the offices. Here at Wellesley it matters vitally. The rise of an influential body of students antagonistic to societies could not but destroy the present union of the whole college in the endeavor to put the right girl into the right place. For under such conditions a college inevitably splits into two definite parties; this division cannot be kept out of elections; the anti-society party predominates and controls the offices; either a further debasement of politics ensues or else the societies lose their interest in the common welfare—and when that happens, the way is open for untold mischiefs.

Can the rise of such parties be prevented here if the societies go on? I do not know; there have already been disquieting premonitions. That is the greatest disaster with which we are threatened by the existence of the societies in their present form; yet if any considerable number of students were voluntarily to stay outside, the responsibility for resulting evils would rest upon them at least as heavily as upon the societies themselves.

True, there might be fewer hurt feelings—though if anybody who is really hurt would be consoled by seeing fine girls outside the societies, that comfort is abundantly open to her now, and in any case the distinction would remain between those who were not asked and those who refused. But perhaps there has been too much talk about feelings. The world is a place where one must often be hurt; no reform will put an end to that or bring about any other sort of millennium. What we want is not negative comfort, but healthier life. If we are to have societies we want them at their best, and it is a matter of simple arithmetic that every girl who chooses to stay outside subtracts one from the number of those who are making for their excellence. And the substitution of definite antagonism for the spirit of co-operation that does on the whole pervade the college, would shatter the unique and priceless jewel of our Wellesley life.

The societies, to be sure, can save us from this, and they will if they see the need clearly enough. It may require heroic sacrifice, but of just such sacrifice they are capable. For whatever they might become under other conditions, their recent action is enough to prove their essential loyalty to the ideals that are dear to us all.

MARY SOPHIA CASE.

III.

It is not the society member who is lacking in democracy; she, blessed and grateful, extends to all a broadcast kindliness. It is the morbid self-consciousness of the non-society girl that creates the embarrassment. There are, among others, three varieties of those "without the pale" that are at this juncture particularly interesting. The first is that halcyon class of healthy-minded creatures in whose lives social scales are a nonentity. They may be briefly dismissed with the remark that,,were we all so minded, this agitation against fraternities would never have been necessary.

The second class is of girls who, though they will perhaps not admit their desire even to their inmost selves, covertly plan to get a "bid." They come to Wellesley fully primed and in a genteel and refined manner, it may be unconsciously, include a society membership as a desirable acquisition and take every lawful (i.e., not visible) means of obtaining it. They take mental note of the relationship between pins and faces as they ride up and down in the elevator; they wait till nobody is looking to read the society column in the NEWS; their cordiality at introductions is tinctured with a slightly greater warmth if their rapid survey of their new acquaintance's waist proves satisfactory, and their alacrity at accepting dinner invitations is a little more sincere if their hostess is labeled "society-girl." I am not speaking of the noisy "rushers;" popular opinion is so strongly adverse to professed preferences that this class is reduced to a minimum; I am speaking of those girls who, through fraternities, are exposed to daily temptations to improve opportunities for eligibility.

The third class is of those sensitive girls that only in a moment of rare confidence reveal their attitude towards societies. To the world they may be bitter or indifferent, but within they are feeling or have felt the pang at publication of their loss of social recognition. Though their common sense may prevail to heal the wound and their college life resume in time its wonted cheerfulness, they have certain bitter memories which abide. They remember the tense expectation of their Sophomore Christmas, waiting for those two letters that never came. They remember their family's disappointed hopes, their High School chums' unavailing comfort, and bitterest of all, the return to Wellesley, with the rapturous greetings to their friends from

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their new "sisters," in which their own aloofness is rendered the more evident by their belated admission into the general circle of cordiality. Their position is most blankly helpless. They cannot condemn societies or even profess indifference without incurring the odium of "Sour grapes!" The sanity of friendship with society girls is shaken by that dreaded whisper, "Fishing for a bid!"

Morbid, unnatural attitudes, you say! They are indeed, but they exist. Every one of the examples cited here has come under my personal observation. Shall we lay the whole blame on the non-society girl? Shall we not instead advance one step further toward the ideal by removing the official register of social scales, the fraternity? LYDIA C. BROWN.

PARLIAMENT OF FOOLS.

PARIAH.

I tried to think up bromides,
When I got home,
For fear
They'd think me queer
When I got home.

I could not use the adjectives
That make my themes worth while,
I did not mention even once
My style.

I dared not talk of Maeterlinck
Nor temperaments discuss;
And my! but Schopenhauer raised
A fuss!

I sought to be like other girls,
My words were pale and flat,
I did my hair in style, and wore
A hat.

Though commonplace I tried to be
When I got home;
My dear,
They thought me queer
When I got home!

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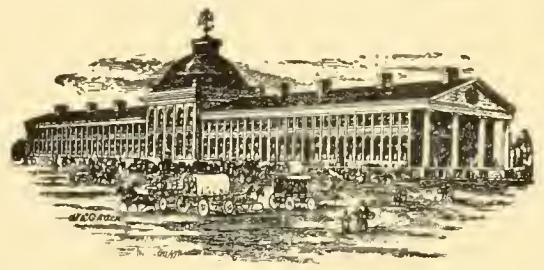

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ALUMNÆ NOTES.

In addition to notes concerning graduates, the Alumnæ column will contain items of interest about members of the Faculty, past and present, and former students.

A recent message from the American College for Girls in Constantinople notes the awakening of the whole country to the importance of education. One of the great problems is that there are no teachers ready to impart instruction, and already a plan is on foot to send young Turks to Europe to be trained to teach. Several night schools have been started in the city, where in the absence of other instructors, the leaders of the Young Turkish Party have themselves undertaken the teaching. The Mohammedan women are no less eager than the men, and they turn naturally for help to this College, which has for so many years been the center for the higher education of women of all countries in the East. When the College enters into possession of the new buildings which Dr. Patrick is working so hard to put up on the other side of the Bosphorus, one of the first steps will be the establishment of a normal school. Even in the limited space now existing the College has the nucleus of a normal school in the five Turkish students sent by the government to be trained to teach in Mohammedan schools.

The character of the harems has entirely changed under the new regime and women are now at liberty to learn and to work, and are able to come into contact with the movements of the day and influence them. It is true that the Turkish woman is more restricted than the Western woman in that she must still be veiled in the streets and that she is not yet able to receive men visitors with the freedom of the West, but the day of her complete isolation from all the events of the outside world and her consequent ignorance and lack of influence, is now past. Professor Samuel T. Dutton of Columbia University is lecturing to the students of the College on Education and on the Peace Movement.

A letter from Shanghai gives an interesting report of the marriage of Elsie M. Sites of the class of 1899. Returning to China, after an absence in this country, Miss Sites, by previous plan, met her fiancé, Mr. Raven, in Yokohama, and the wedding took place in a little chapel adjoining the home of Mrs. Van Petten, 221 Bluff. Alice Finlay, an Ohio girl and cousin of the bride, was maid of honor. Chinese, Japanese, and American flags on the veranda called attention to the international character of the hour. The wedding trip was to one of the loveliest nooks in Japan. Mr. Raven is a graduate of the University of California, and is managing director of the China Realty Company. Mr. and Mrs. Raven are now at home 20 Ronte Doumer, Shanghai, China. The cable address is "Raven, Shanghai." Mrs. Raven sends word of Marion S. Mitchell of 1894, and Ann R. Torrence of 1903, whose engagement to Rev. W. H. Standring of Soochow is announced, with the prospect of a wedding at the Chinese New Year in February.

The College receives a copy of the Pathfinder, a quarterly published by the Wyoming Sunday-school Association and edited in Laramie, Wyoming, by Alice Holliday of 1902.

Officers of the new Rhode Island Wellesley Club are as follows: President, Miss Alice W. Hunt; Vice-president, Miss Helen M. Capron; Secretary, Miss Helen T. Hartwell; Treasurer, Miss Bessie W. Allen.

Miss L. Mabel Hunt, 1907, is teaching mathematics in the High School at North Yakima, Washington.

Miss May Stark, 1907, is teaching in the High School at Hubbard, Ohio.

Miss Helen F. Reed, 1907, is teaching in the High School at South Sharon, Pennsylvania.

Miss Ada M. Rogers, 1907, is teaching English and Latin in the High School at Youngstown, Ohio.

Wellesley Alumnæ present at the Rochester Convention were: Miss Pendleton, Miss Davis, Miss Emerson, 1896, Helen Edwards, Mary Carson, Caroline Dayton, and Mary Patchin, of 1906, Ruth D. French and Belinda May, of 1907, Elizabeth

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ALUMNÆ NOTES—Continued.

Margerum, Evelyn Walmsley, and Helen Eustis, of 1908, Florence Doe, Anna Brown, Florence Brigham, and Frances Taft, of 1909.

ENGAGEMENTS.

Miss Edna Howard MacLellan, 1906, to Mr. Frederick A. Peitzsch of Bridgeport, Connecticut.

Miss Caroline E. Gilpin, 1905, to Mr. George S. Laird, M.D., University of Michigan, 1901.

Miss Carolyn Nelson, 1904, to Mr. John K. Britton of Trenton, New Jersey.

Miss Florence M. Smith, 1908, to Mr. T. Henry Farnham of Wellesley.

Miss Miriam Yeager Loder, 1910, to Mr. James William Wallace, Dartmouth, 1907, of St. Louis, Missouri.

MARRIAGES.

Little—Wood. January 4, 1910, at Portland, Maine, Miss Mabel Wood, 1899, to Dr. Albion Henry Little. At home Mondays after March 1, 763 Congress Street, Portland.

Whittlesey—Eastman. January 5, 1910, at Albany, New York, Miss Mary Reed Eastman, 1892, to Mr. Charles Wilcoxson Whittlesey. At home Wednesdays after March 1, 220 Sherman Avenue, New Haven, Connecticut.

BIRTHS.

September 14, 1909, in Philadelphia, a daughter, Patricia, to Mrs. Stanley K. Wilson (Marguerite Scanlin, 1905).

October 10, 1909, a daughter, Margaret, to Mrs. L. M. Bourne (Isabelle Chandler, 1906).

December 14, 1909, in Los Angeles, California, a daughter, Carolyn Stanton, to Mrs. Howell North Baker (Maude Jessup, 1904).

DEATHS.

September 28, 1909, in Bridgeport, Connecticut, Edmund Warren, father of Jessie R. Warren, 1906.

December 6, 1909, in Manchester, New Hampshire, Annie W. Colby, 1896.

December 26, 1909, in Wellesley, Massachusetts, Mrs. Henry G. Hyde, mother of Lydia W. Hyde, 1907.

CHANGES OF ADDRESS.

Mrs. Goldsmith Hall Conant (Cora Butler, 1904), 4 Upham Terrace, Malden, Mass.

Mrs. L. M. Bourne (Isabelle Chandler, 1906), 113 Vesper Street, Akron, Ohio.

Miss Bertha March, 1895, The Sheffield, 304 Massachusetts Avenue, Boston.

Miss Olive C. McCabe, 1909, 134 Summer Street, Bristol, Connecticut.

Miss Jean N. Aiken, 1907, The Ellison, 1906 Race Street, Philadelphia.

EXHIBITIONS.

Vose's Gallery: Paintings by Mr. Pierce and Mr. Tompkins.
Boston Art Club: Miss Richardson's Pictures.
Copley Gallery: Mr. Smith's Water-colors.
Kimball's Gallery: Mr. Graves' Paintings.
Twentieth Century Club: Mr. DeForest's Sketches.
Boston Public Library: Mr. Hornby's Etchings.
Copley Hall: The Benginal Collection.

THEATER NOTES.

Colonial: Adeline Genee in "The Silver Star."
Boston: "Bright Eyes."
Park: "The Man From Home."
Hollis: John Drew in "Inconstant George."
Tremont: "Rebecca of Sunnybrook Farm."
Majestic: "Dick Whittington."

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